

On the Magical View of Life

By "Ea" - Translated by E. E. Rehmus and published by Inner Traditions

The title of the following essay should not induce the reader to attribute a universal validity to the ideas found therein. These are rather "truths" to be assumed in a given phase of the development, in view of a preliminary liberation and purification of the soul. Such a development may take this form especially in the "way of the warrior" - the kshatriya, to use the Hindu term. Once the fruit of such a discipline has been achieved, various perspectives may change and the point of view proper to the true transcendent realization be accessed. (Note by UR)

Self-overcoming, aside from being the object of rites, is connected to a renewed, heroicized *perception* of the world and of life, not as an abstract concept of the mind, but as something that pulsates in the rhythm of the blood. It is a sensation of the world as power, or the sensation of the world as a sacrificial act. A great freedom, with action as the sole law. Everywhere beings are made of strength, and, at the same time, a cosmic breathing, a sense of height, of *airiness*.

Action needs to be liberated. It must be realized in and of itself, disinfected from mental fever, cleansed from hatred and craving. These truths must penetrate the soul: *there is no place to go, nothing to ask for, nothing to hope for, nothing to fear*. The world is *free*: goals and reasons, "evolution", fate and providence - all that is fog, an invention by beings who did not yet know how to walk on their own and needed crouches and supports. Now you will be left to yourself. You must perceive yourself as a *center of strength* and know the action that is no longer dictated by this or that object, but for the sake of itself. You will no longer be moved: detached, you will move. The objects around you will cease to be objects of desire for you - they will become objects of action. Gravitating around things that no longer exist, the impulses of an irrational life will finally be extinguished: what will fall is also the sense of effort, the habit of running around, of doing, the painful seriousness and need, the tragic sentiment and the Titanic bond: in other words the great disease itself, namely *the human sense of life*. A superior calm will ensue. From this will come action, pure and purifying action: it is an action ready, at any time and in any place, to take any direction. It is a flexible action, free towards itself, superior to winning and losing, success and failure, selfishness and altruism, happiness and misery; action released from bonds, from identification, from attachment.

In such an action you will be able to find *purification*, since according to it the "individual" no longer counts and because it takes you beyond the abstract knowledge and the irrational impetus of inferior forces. Not ghosts of concepts and ideas and "values" - but rather a *vision without reference points*, having as its only direct object *reality itself*. Action awakened as a *elementary* thing, simple, unrestrained. Power of commanding and of obeying: both absolute, to be quintessentialized in the way that is required for evocations and identifications, as

for those immediate, immaterial encounters with "presences," in which some may ascend and disappear, powerful and invisible, while others precipitate into bodily forms.

In ordinary life it is necessary to follow a discipline capable of realizing the uselessness of all sentimentalism and all emotional complications. In their place, a clear gaze and an appropriate action. As with a surgeon, instead of compassion and mercy, an operation that solves the problem. As with a warrior or athlete, instead of fear and irrational agitation in the face of danger, the instant resolve of doing what lies in one's power. Mercy, fear, hope, impatience, anxiety - these are all spiritual *cave-ins* that nourish occult and vampiric powers of negation. Take compassion, for instance: it does not eliminate anything from the other's misfortune, but allows it to perturb your spirit. If you can, then act: assume the person of the other and give him your strength. Otherwise, detach yourself. It is the same for hatred: when you hate, you degenerate yourself. If you desire, if your sense of justice demands it, tear it down and cut away, without your spirit becoming perturbed. Moreover, remember that by hating you decline. Hatred alters and it prevents you from controlling the influences of your opponent; worse yet it opens you to his own influence; which you can instead know and paralyze, if you remain calm, without reacting. Those who want the *knowledge* and the *power* of good and evil must slay their "passions" for "good" or for "evil". They need to be able to give as a pure act, as an absolute gift, not for the enjoyable feeling of sympathy or mercy; they need to be able to strike down without hatred. "I am in the strong ones the strength that is free from desire and passion," - *balam balvatâm asmi kâmarâgavivarjitam* - this is what Krishna says about himself as a force and purity over which nothing has power, before which even the law of action and reaction can no longer take hold.¹ As soon as that fever, the dark force of instinct, of craving or aversion, removes one from this central inner disposition, even the greatest of the gods is ruined.

Detachment, silence, solitude - this is what prepares the liberation of this view of life and of the world.

Distance between human beings. Not to recognize oneself in others, never feeling superior, equal, or inferior to them. In this world, beings are alone, without law, with no escape, without excuse, clothed only in their strength or weakness, peaks, stones, sand. This is the first liberation of the view of life. To overcome the brotherly contamination, the need to love and to feel loved, to feel together, to feel equal and joined with others. Purge yourself of this. Beginning at a certain point you will not feel united with somebody because of blood, affections, country, or human destiny. You will feel united only with those who are on your same path, which is not the human path, having no regards for human ways.

¹ Bhagavad Gita, 2:38, 47-48, 3:30; 7:11

When you look around, try to perceive the *voice of what is inanimate*. "How beautiful they are, these free forces that has not yet been stained by the spirit!" (Nietzsche)

Do not say these forces are "not yet", but rather "*no longer*" stained by the "spirit" and understand that by "spirit" is meant what is "unreal." In other words, everything that man with his sentiments, thoughts, fears and hopes has projected onto nature in order to render it more intimate, or in order to make it speak the same language. Abandon all this and try to understand the message of things, especially where they appear foreign, naked, mute - where they have no soul because they are something greater than "soul." This is the first step toward the liberation of the view of the world. On the plane of *magic* you will know a world that has returned to the free, intensive, and essential state, in a state in which nature is not nature, nor the spirit "spirit"; in which there are no things, men, speculations about "gods" - but rather *powers* - and life is a heroic affair of every moment, made of symbols, illuminations, commands, rituals, and sacrificial actions.

In this world, there is no longer a "here" or a "there," or attachment; everything is infinitely equal and infinitely diverse, and action originates from itself, pure and hidden. The "Wind", the "Breath" (the Breath of the Hermetic "Great Green") carries everything in the sense of a sacrifice, an offering, a luminous and marvelous ritual, amongst zones of an activity as calm as the deepest sleep, and immobility as intense as the most vehement tornado.

That which is "human" here melts away as a dark memory of misery and as the specter of a long nightmare. The Angel awakens, the Ancient Ice²: immobility and a vertiginously slow pace resolve every tension; this is the threshold and the transfiguration; beyond it lies - the world of the eternal.

² The author is making an untranslatable wordplay here in the Italian, using the worlds *angelo* (angel) and *antico gelo* (ancient ice). (translator's note)